

UCLA

American Indian Culture and Research Journal

Title

The Kachina and the White Man: The Influence of White Culture on the Hopi Kachina Cult. Revised and enlarged edition. By Frederick J. Dockstader.

Permalink

<https://escholarship.org/uc/item/9x236089>

Journal

American Indian Culture and Research Journal , 9(4)

ISSN

0161-6463

Author

Hieb, Louis A.

Publication Date

1985-09-01

DOI

10.17953

Copyright Information

This work is made available under the terms of a Creative Commons Attribution-NonCommercial License, available at <https://creativecommons.org/licenses/by-nc/4.0/>

With its emphasis on the continuities between different successive conditions of Cree society, Meyer's book addresses questions of cultural reproduction and transformation that are of general theoretical interest, and his findings certainly lend themselves to more elaborated discussion than he attempts here. Pending what would be a welcome exploration of these issues by the author himself, the book is a sound and thorough contribution both to the areal literature on boreal Algonquians and to the topical literature on hunter-gatherer societies.

Robert A. Brightman

University of Wisconsin-Madison

The Kachina and the White Man: The Influence of White Culture on the Hopi Kachina Cult. Revised and enlarged edition. By Frederick J. Dockstader. Albuquerque, N.M.: University of New Mexico Press, 1985. 202 pp. \$19.95 Cloth. \$10.95 Paper.

Frederick J. Dockstader is widely known and respected for his study of American Indian art, a reputation largely established by this 1954 study which is here reprinted with a supplementary chapter.

Dockstader's aim is to examine the "possible origins and the development of the Hopi Kachina cult" and the "changes or adaptations which have resulted from contacts with white culture." This, then, is an acculturation study and it carries with it a negative assessment of change, a view which may be regarded as romantic or paternalistic. When not concerned with origins and change, Dockstader's perspective is that of a psychological functionalist (e.g., Hopi religion "compensates" for "uncertainties" in their society, clowns "afford a psychological release," etc.). These perspectives are clearly dated but leave little impact on the descriptive content of this classic study.

Following an introductory chapter which gives a general description of the Hopi and their historical and geographical setting, Dockstader provides a solid account of the contemporary Hopi ritual calendar with particular emphasis on the Kachina. This description is largely derivative from the works of Fewkes, Stephen and Titiev but clearly benefits from periods of field work between 1934 and 1941. Although a more modern description—one concerned more with "meaning" than with "function"—

might be more self-conscious in providing the Hopi's concept of their world and the categories of person who occupy it, Dockstader's portrait is both accurate and detailed.

The bulk of the book, however, is historical. Dockstader reviews the archaeological data which might suggest the indigenous growth of masked dancing among the Hopi or its antecedent cultures in the Southwest, paying particular attention to the pictographs, petroglyphs, and some of the more suggestive kiva murals from Awatovi. It is impossible to establish a continuity of form, much less meaning, with earlier visual expressions, and Dockstader is careful in his speculations. Following there is a review of the literature from the Coronado expedition through the period following the Pueblo Revolt and the later destruction of Awatovi for any references to Kachinas or masked dances. The period between 1700 and 1875 is accurately termed a period of "isolation." By the end of the 19th century, however, the reservation was established, schools and trading posts appeared, and a major growth occurred in the trade and importation of objects and materials which had a clear impact on the decoration of Kachina masks and the costumes of the dancers.

Dockstader's negative assessment of change is most noticeable in his account of Hopi culture in the 20th century, a "half-century of oppression, persecution, controversy, and internal dissent." Yet it may be noted that although attempts at allotment were made, no Hopi land was allotted. Missions were given government support, but few Hopis were converted and no dances were suppressed. Dockstader's description is most valuable for the largely first hand account, which includes the new chapter prepared for this edition, of the period from 1930 to the present. Here Dockstader takes comfort in a "Renaissance" in Hopi religion and the realization that the Kachina continues to be meaningful ("Significant") in Hopi life and thought.

Louis A. Hieb

University of Arizona

Bartley Milam: Principal Chief of the Cherokee Nation. By Howard L. Meredith. Muskogee, OK: Indian University Press, Bacone College, 1985. 157 pp. \$10.00 Paper.